THE BAPTIST RECORD.

OLD SERIES VOL. XXX. JACKSON, MISSISSIPPI, FEB. 22, 1906. NEW SERIES VOL. VIII. NO. 8.

BUILDING MOVEMENT.

Read This Carefully.

Every Baptist in Mississippi ought to know what is stated here. Get the facts clear in your mind, brother, and the good Lord lead you to do your duty.

The General Education Board has agreed to give Mississippi College twenty-five thousand dollars $(25,000) for a science building, provided we will raise seventy-five thousand dollars ($75,000) for other buildings and improvements. We must get our $75,000 subscribed and put into cash or legal notes by December 31, 1906. We can make our notes payable in equal annual installments, beginning not later than November 1, 1906, and ending not later than November 1, 1910. It is important that many of us shall make our first payment this fall or winter, so that we can begin erecting the first building next Spring.

I give below a copy of our subscription card. Clip out the card, fill as many of the blanks as you are willing with as large amount as you can possibly afford, sign it and mail it to W. T. Lowrey, Clinton, Miss. I will then send notes for you to sign. If you want more subscription cards, write me and I will send them.

W. T. LOWREY.

Subscription Card.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so.

Cash by Jan. 1, 1906..........$——
Cash by Nov. 1, 1906..........$——
Cash by Nov. 1, 1907..........$——
Cash by Nov. 1, 1908..........$——
Cash by Nov. 1, 1909..........$——
Cash by Nov. 1, 1910..........$——
Name ....
County ....
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Church ....

—o—

It is said to have been a matter of conscience with the late Marshall Field, who made a large fortune in the retail business, not to advertise his wares in the Sunday newspapers, and that he closest and severest critics ave failed to bring in a single charge of injustice dishonesty or oppression against him. Yes, a rich man can enter into the kingdom of heaven.

President, himself, a Unitarian, who attracted considerable criticism several years ago from many of that faith because he made the divinity school of Harvard University non-sectarian has recently appointed Prof. E. C. Moore, an orthodox Congregationalist minister, the chairman of the board of preachers at that institution. It is said that for about ninety years this side of the University life has been in the hands of Unitarians.

The artist made a characteristic mistake in planning the statue of General Sherman in New York. Instead of angel peace going before, it should have been the image of the devil himself on over a hitherto prosperous country, leaving only skulls, bones and smoking ruins behind with the General's favorite aphorism, "War is Hell," written underneath. Such would be a fitting emblem of that unnatural, unconstitutional, unholy war.

There is a prodigious lot of can't in the world that goes with some people for good religion. For instance, think of this unictuous morsel:

"For forms of faith let can'ting bigots fight;
His faith cannot be wrong whose faith is right."

Whoever heard of a Scripturally right life that was not the product of a Scriptural form of faith? "I believed, therefore have I spoken" and acted.

One of the most striking evidences of thoughtless todyism i nthis country is the fact that the wisest suggestion by the common or average man attracts far less attention from most people than the most foolish and empty sayings of the mon of note with a little public distinction. On this account much that is good and wholesome goes for naught, and not a little of twaddle and slush goes for wisdom.

One of our present day problems which demands the acutest science for solution is, "How can the average citizen live within his income?" And back of that is an equally perplexing one, which is, "How can an honest citizen provide an income? Perhaps the best solution of either or both lies along the lines of early training in which there should be in safe proportion the moral, the intellectual, and the economic.

The Roman Catholic has no love for our public school. The bishop of Pittsburg recently issued the following order: "In places where there is a Catholic school, within two miles, with buildings, grades, teachers and disciplines up to the standard required by the Diocean School Board, parents and guardians are forbidden under pain of mortal sin to send their children to any non-Catholic school; and confessors are forbidden to absolve those who do not obey."

It is not difficult for even the average man to distinguish between unfavorable criticism of his work and disapproval of himself when it is known to be done with a disinterested motive. Even plainness of speech and firmness of emphasis can be cheerfully borne in such a case. It is only when a cruel and unprincipled rival under pretense of benevolence indulges in such things that "forbearance ceases to be a virtue," and he "strikes from the shoulder out."

Two men bedizzened with many medals and decorations of curious shape and jingle greeted each other on intrduction as worthy acquaintances. Now, it happened that one was of the military fratenity and the other of the civil. The man with a cocked hat and long sword eagerly enquired in what battles his friend had won so many distinctions of bravery, and was blandly informed that they were prizes for raising the best pigs and oxen. Would you bleieve it? That old man butcher took on a great disgust and found solace only at the beer pot, while the stock-raiser went on his way, the admiration of the people.

The large conference of representatives of Congregationalists, Protestant Methodists and United Brethren held in Dayton, O., the first week in February, agreed on the union of three denominations into one organic body, entrusted the work of preparing the creed, adjusting polity and arranging property and visited interests to a committee, and adjourned subject to the call of the president, which it is said will be made in a year and a half to meet in Topeka. The matter of name was left to a special committee of six.

A popular newspaper says, "Fashions constantly vary, but there are two suits always two suits always popular in high society. One is the **bathing** suit, and the other is the suit for **divorce**." Would it be wicked to suggest the moral significance, whether the "lovely creations" will or not? The one largely reveals the physical rotundity, while the other makes conspicuous the moral deformity. Is it another case of the meeting of the extremes when the high and the low in society meet on a common level and set down together?

If there is any real difference between an Agnostic and Christian Scientist it lies in the fact that one does not hardly know of the existence of anything at all, while the other really exists notwithstanding the fact that he and nothing else does exist. If union and harmony are as valuable as people seem to think why may not some great peacemaker induce these noisy entitees to exploit a peace conference wherein as like a big soda fountain they could all go off in gas together?

In a recent speech, Rev. F. D. Meyer said, "The Baptist churches were venerable with age before the historic Episcopate was thought of. From the dens and corners of the earth to which their forefathers were driven they looked down upon the rise and progress of the Roman Catholic apostasy. In later days, they beheld the origin and growth of the English Episcopal church. Baptists stand towering among them all with the dignity which attaches to long ago."—Western Recorder.

When Mr. Meyer says that Baptists "had bishops long before the English church," he does not mean diocesan bishops, who are the overseers of all the churchs in a district, and work them through "parsons," but New Testament bishops, each the pastor or overseer of a singleindependent company of Christian disciples.

New Testament Church Polity.

"Tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."—Mat. 18:17.

Having ascertained the headship and membership of the New Testament church, let us now inquire into its polity.

Some people tell us that no special form of church government is given in the New Testament. This is a strange assertion to make in the face of so many facts to the contrary. To say the least of it, the assertion is hurtful tradition. If we were to tell a Jew that the Synagogues of the New Testament times had no special form of government, that Jew would look at us with an eye of suspicion. How could such institutions exist without a mode of government? So how could churches exist and operate without rules to govern them in their deliberations? We know that churches did exist in New Testament times, and that they did act as bodies. Did they act without rules to govern their actions? Draw your own conclusion.

A plea to stand must rest on facts. Either churches did not exist in New Testament times or they did exist; if they existed they had a specific form of government. Can a nation as such exist without a form of government? Can a religious body—provincial or congregational—be found now without its cherished polity? Why, then, should New Testament churches be an exception to the general rule? We know, beyond doubt, that they existed, and their existence is proof that they had a form of government. It is hard to wean Rome's children.

Others tell us that they like this or that form of church government. That may be true, but New Testament teaching is not a question of like or dislike—it is a question of fact. We ought to like what our Lord has given us above what man has given us. Just here we may safely say, that there are but two general forms of ecclesiastical government existing, viz.: Congregational and prelatical. Christ is the author of the first, and Rome is the author of the second. Which will we take? "Who is on the Lord's side?"

To come back—if the New Testament churches existed, surely they had some form of government—some rule or rules to govern them in their deliberations—what was that form? With whom or in whom did authority to all rest? Were they ruled by their officials—hence a prelatical polity, or were they self-governing bodies under the law of Christ—hence congregational? It was one or the other—not both—and to be loyal to Christ we must face the issue. It is Christ or Rome.

In Mat. 18:17, where we have the first hints as to church action and authority, Jesus tells his disciples as a last resort, "Tell it to the church"—the congregation of disciples—The action of the church was to be final. There was no appeal to conference, synod, convention or Pope. If he refuses to hear the church—not the committee—not the council—but the church, let him be as a man who has no relation to you. How plain and simple! Christ gave the law by which they were to be governed; the congregation was to act according to this law, and if any refused the church was to withdraw from them.

In Acts where we have an account of the selection of one to fill the place of Judas, the whole body of disciples was consulted. There were about a hundred and twenty in the body, and Peter stood up in the midst of them and said: "Men and brethren"—One of our number must be ordained to be a witness with us of his resurrection. "And they appointed two," they prayed, "and they gave forth their lots; and the lot fell upon Matthias.

If the appointing power was in Peter, why did he throw the responsibility of selecting a brother upon the hundred and twenty? Was he shirking responsibility, or was he acting out the law of equal rights? Was he not carrying out the principles of New Testament polity—a polity that lodges the power with the congregation, and occords to each equal liberty?

In the sixth of the Acts where the first deacons were selected, we find the same principle applied—"There the twelve called the multitude of the disciples, and said, look ye out among you seven men of honest report." "And they chose Stephen." This is high handed democracy. Even the Apostles did not presume to say whom the church should have as deacons. The church had its rights, and that they respected—What a pity that such is not true now all over the Christian world!

Without further effort this is a fact: Every deliberation of New Testament churches goes to show that those churches were self-governing bodies under the law of Christ, no bishops no priests, no popes, no extra ecclesiastical councils to manipulate church affairs. The authority was in the church, and from its action there was no appeal. No church had jurisdiction over any other church—and the officials were the servants of the church for Jesus' sake. At least, this is my understanding of the New Testament.

Once more: Church polity is a most vital question; for a change as to the form of government changes the church, and opens the gate to numerous evils. Why did the Romish church persecute other religious bodies? Because she transfered the right to rule in religious assemblies from the assemblies to the individual. As soon as the authority was centered in one man, or a select few, then blood began to flow. Christ knew what was in a man, and gave to his disciples that form of church government that would prevent—as long as it was cherished—despotism. This change of church polity is the giant that has slain the unity that ought to exist between God's people. May God lead us all back to the simple democracy of the New Testament where each church is permitted to be free in Christ.

Yours in the Lord,
S. W. SIBLEY.

Bible Evangelistic Conference.

Dear Brother Bailey:

Let us announce through the Baptist Record that, God willing, there will be a great Bible Evangelistic Conference held at Blue Mountain, Miss., at the same time as the Mississippi B. Y. P. U. Encampment there, July 31st to August 9th. This conference will be somewhat on the order of the great annual Bible conferences at Northfield, Mass., and Winona Lake, Ind. Except that it will be confined to strictly Bible Evangelistic lines. Some of our strongest men will be present to lecture daily on important subjects. Already Brethren B. H. Carroll of Texas, T. T. Eaton of Kentucky, and Evangelist J. H. Deo of Missouri, have agreed to take part in the conference. These three alone would make it a great Bible conference. Others, with God's blessing, will be secured. As soon as we can, a complete list of the lecturers will be published and subsequently a complete program. We hope to arrange for very low rates on all Southern and Western railroads.

The aims of the conference in part are: First. To help young people who are striving to lead souls to Christ become more effective in their work.

Second. To help Sunday School teachers to become more effective in leading their classes to become Christian.

Third. To help pastors, pastor-evangelists and evangelists in their work of leading people to Christ. It is earnestly hoped that these classes as well as others, shall go forth from this conference strengthened and better prepared for the great work of leading the lost to the Savior.

July 31 to August 9, is a busy season for revival meetings, but pastors and churches can begin now and arrange for their meetings to come earlier or later. The conference will be such that no pastor, pastor-evangelist or evangelist can afford to miss it, and a church could hardly spend the money to better purpose than to raise the money and send their pastors to this ten days' Bible Evangelistic Conference.

Those who cannot come for the entire ten days, let them arrange to come for five days, thus not missing a Sunday from their fields. The program will be arranged so as to make each five days complete in itself.

Further notices will be given as soon as the arrangements are completed.

We urge the brethren to pray that our Father in Heaven will greatly use the conference in arousing our people to the great work to be done, and in wisely, Scripturally directing evangelistic work.

T. T. MARTIN,
B. G. LOWREY,
Committee.

Blue Mountain, Miss., Feb. 12, 1906.

"By the Still Waters," Ps. 23:2.

In Palestine as well as in other Eastern countries long drowths are common, so much so that if it were not for some of the wise provisions of Nature the flocks and herds would greatly suffer for water, if indeed they did not perish. But in the wise and gracious Providence the exegency seems to have been happily provided for in the water holes that are to be found in many parts of the country. These "water holes" are caused by somewhat deep depressions in the open and undulating plains into which the water collects from the surrounding country during the rainy season, and there being no outlet, remains shut up to be consumed by the denizens of the plains or wasted by evaporation. Meanwhile the moisture around the edges of these holes causes the grass to spring up and grow most luxuriantly and to continue to do so when all around and throughout the whole land the surface is not only void of all vegetation for the furtherance of all living creatures, but parched and dry like a shriveled scroll. Then it is that the wise and humane shepherds lead their hungry flocks to these places of the "still waters," perhaps less for the water, but certainly more for the green grass which is always to be found on the moist margins.

Then as the grass is consumed by the flocks and they are lead to other similar places of pasture as the water recedes the new grass springs up not only out of the old stubble but also in the new margins made by the shringing waters, so that in time and that not a long time there is not only an abundance of feed again, but even more than ever, for the recurring or returning flocks.

Now, if the Old Testament is a book of mysteries and symbolising the living truths of the New, why may we not find in these places of the "still waters" of David's great pastoral something even more than hints pointing to our weekly prayer meetings, Sunday services, fifth Sunday meetings, associations, conventions and special revival seasons?

The latter with dual daily services may be more often the order of the green pastures in which the sheep in the midst of repletion lie down in the fullness of the blessing, but the weekly prayer and song service to some of us are the blessed "waterholes" or places of the "still waters" surrounded by the luscious pasturage of a heavenly feast.

J. A. H.

A Correction.

I notice in the last issue of the Baptist Record that I have returned to Mississippi, and again become pastor at Hollandale. The truth of the matter is, it is a mistake, however much I might have desired it.

I am yet with the church at Rockwall, Tex. I may have made a mistake, but if so Hollandale must have made a greater. How? By not seeing it was corrected. You see I have been pastor at Belzoni, Miss., as well as Hollandale, and Belzoni, seeing her mistake, after some delay, has decided to correct it and so I am going back to Belzona March 1. Hollandale will profit by her mistake.

Speaking more seriously I regret exceedingly to know that Hollandale is yet without a pastor. There is not a more delightful pastorate in the State. There are some of the choicest spirits there I ever knew. I trust that they shall soon call him whom God would have to serve them.

My work at this place has been very pleasant, we have some noble spirits here, they are faithful and true, never faltering. Our relations have been pleasant and entirely satisfactory so far as is learned, and it is with some regret that our relations are to terminate soon. The brethren and sisters here shall always be remembered in love by the writer.

The advice given me is well put, and as it comes from him who has tried it, I shall not strive to put it aside.

I turn my face a second time to the difficult field of Mississippi, hoping soon to be there to labor for the building up of His cause as before.

Fraternally,
L. F. GREGORY.

Rockwall, Tex.

THE HOME.

A Tribute to the Bible.

Dr. Moffat, the celebrated South African missionary, tells a humorous story of a shepherd lad who had been converted by reading the New Testament. He had been very wayward, but the teachings of Jesus had made him quite a new boy. One day he came to Dr. Moffat in much distress, telling him that their watch dog had got hold of the book and had torn a page out of it. Dr. Moffat comforted him by saying it was no matter, for he could get another Testament. But the boy was not at all comforted. "Think of the dog," he said. Dr. Moffat laughed, and said, "If your dog can crunch an ox bone, he is not going to be hurt by a bit of paper."

Dr. Moffat supposed that the boy thought that the paper would hurt the dog's teeth, but that was not it. "O, Papa Moffat," he cried, "I was once a bad boy. If I had an enemy I hated him ,and everything in me wanted to kill him. Then I got the New Testament in my heart, and began to love everybody and forgive all my enemies, and now the dog, the great big hunting dog, has got the blessed book in him, and will begin to love the lions and the tigers, and let them help themselves to the sheep and oxen."

What a beautiful tribute this African boy paid to the power of the Bible!—Ram's Horn.

To Him That Believeth.

The current of healing virtue had to pass from Jesus through the father to the child. The Lord demanded personal faith on the father's part.

It is not enough for you to bring your child where Jesus is, to put him in the way of good, to send him to the Sabbath school or take him to church. If you wish Jesus to bless him, to heal him, to save him, he asks that you be a believer yourself. This is the condition. With this condition all things may be looked for. "All things can be to him that believeth."—Ram's Horn.

Martin Luther's Best Preacher.

Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth; it is my little tame robin, who preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops onto the window sill when he wants his supply, and takes as much as he desires to satisfy his need. From whence he always hops to a little tree close by and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast to sleep, and leaves tomorrow to look after itself. He is the best preacher that I have on earth.—Ram's Horn.

Mr. Gladstone When a Boy.

It is not always safe to follow the example of good and great men, even when advised to do so. The following personal incident once related by the famous English statesman, Gladstone, to a small visitor in a case in point. He said:

"When I was a little chap, just leaving off my kilts, my father sent me to dine with Beaconsfield, who, having taken a fancy to me while visiting in Norfolkshire, wanted to have me as his guest.

"My good father, as he parted with me on my way to his Lordship's, said, 'Now, William, when at his Lordship's board, be sure you do exactly as he does.' Well, I went to the good man's house, and sat down at the table and anxiously watched my host while he served the guests, bent, of course, on following my father's orders to do exactly as his Lordship. When the guests had been served his Lordship looked up from his plate and soon sneezed several times. I watched him, and soon I sneezed the same number of times I had noted he had done. Nothing was said, the meal continued without interruption for a few more minutes, then his Lordship exclaimed:

"'A beastly draught,' and, wheeling around in his chair, called to his valet to close a door that had been left open near his Lordship's seat.

"Again I watched him; then repeating the exclamation he uttered, I wheeled around in my chair and gave a similar command to the valet.

"There was a silence; his Lordship's brow knitted, his lips closed, and he gave me such a hard and inquiring look that I trembled from head to foot.

"At last he spoke; his voice not harsh, but determined.

"'See here, William, are you imitating me?' he asked.

"'Oh, no, your Lordship,' I stammered out.

"'Well, what does this mean?'

"'Only, your Lordship, that I am doing what father told me. He said I was to watch you at the table and do exactly as you did.'

"His Lordship laughed merrily, then turning to his guests, said:

"'I am taught a lesson. I must not do that which I would not have others do.'"

Then, closing the story, with his little visitor, Mr. Gladstone said:

"Little man, always be careful; never do anything because other people do it unless you are certain it is good and pleasing unto God."—Exchange.

In an old copy of "Pilgrim's Progress," in an Atlanta library, is the following:

"Here is my 'Progress'—
This booke that you see;
God saved John Bunyan,
And Bunyan saved me."

A creed may be very cold and dead, but a Christly life is warm and mighty. When the lip tells the story of love and the life interprets it in gracious and self-denying services, it will be seen that "the Gospel is the power of God unto salvation."

Signs of Promise.

That $400,000 increase as printed in last issue set me to thinking. Why should not these be the figures rather than $4,000. To be sure there are two more cyphers in the one than the other, and the separation is written twice. But just to see the people who ought to have part in the making of these figures. Brother Cooper at Tupelo said there was evidence in his hands to justify him in writing our numbers in the State at 109,236, and so these are official figures. Now suppose we strike off the rolls 9,236 names, and say these are the aged, the feeble, the lame, the halt and the blind. That would have in round numbers a great host 100,000 men, women, boys and girls, each of whom has said, God, for Christ's sake, has pardoned my sins, and by his grace my name is written in the Lamb's book of life, and I live in good hope of everlasting life and all this because I have believed on Jesus as my Savior. "For me He bore the shameful cross, and carried all my grief."

Now the question comes, what ought not these redeemed people do to show their love for Him who died for them? Is $400,000 a large sum to express the interest of 100,000 people in the spread of His Gospel, able to save others just as it was the power of God in their own salvation? A little matter of mathematics shows us that would take $4 on the average, and where is the man saved by grace, or the woman saved by grace, or the child saved by grace, that during a whole year of 365 days could not muster up that much money as an expression of love to Jesus for the extension of his kingdom.

You know the story of Gideon's victory. It was not the great multitude that assembled at his call with which he saved his people. There was a wonderful elimination until he reached the dead level of fighting men. So too in that story of the ten lepers, elimination was so radical that only one, and he a stranger returned to give thanks. Many are called, but few are chosen, and in the language of the prayerbook, as it was in the beginning, so it is and so it shall be forever more. Yet the few chosen ones are always found, and with these our Lord wins the victories of His coming kingdom.

Beautiful for situation on the mighty Father of Waters is Greenville, believed by her people to be the Queen City of the Delta, where are some of the Lord's own, whose hearts are set on the erection of a temple that shall rival in beauty and utility any in the land, but these checks aggregating $260.2[illegible] show that they will not forget the regions beyond. Caseilla lives in enjoyment of the preached word at the lips of J. D. Rice, whose leadership constantly looks to others who need the glorious gospel and the last two checks aggregate $59 for this end. There was a little left at Clinton after Lowrey's appeal that had its response in $13,000 for the college, as this check for $266.53 runs the gamut of missions. Columbia Street at Hattiesburg, did the handsom ething by Home Missions for a church that has just put the helping hand aside, but that is what we so much desire to see, our children doing well.

True to the Apostolic teaching the Ellisville church has obeyed that great command to remember the poor and hence this check for $[illegible] to Sustentation.

Again and again it is shown that the best way to the Foreign field is in the State field, and here is another illustration of it in the Bassfield church. Less than two years ago a mission church, without a house. Now strong enough to pay her pastor and send this check for $41 to Foreign Missions. The Christmas offerings to Foreign Missions are more numerous this winter on the part of the Women's Missionary Union, but I regret to see a growing indifference on the part of the Women's Missionary Union to the cause of Sustentation as compared to a few years back.

A. V. ROWE.

COLLEGE TIDINGS.

I have recently found two churches that have taken their place on the thousand dollar list. These two are Corinth and Newton.

Corinth.

Corinth's wealthiest member was absent and will make a subscription later, I feel sure, but those who were present made up the thousand dollars. Rev. C. T. Alexander, the pastor, is one of our imported preachers who proposes to be a real Mississippian. He was absent in Texas on account of his brother's death, but he had instructed his people, and had urged them to do their part. They hold him in very high estimation, and whatever he says has weight.

Newton.

Rev. T. J. Miley, the pastor at Newton, can always be depended on whenever the Baptists of Mississippi are undertaking to accomplish any noble work. His people are undertaking to build a handsome new brick church. Yet, Brother Miley was altogether unwilling that they should fail to be represented in the general work. They gave me a hearty reception, and, in spite of the heavy work which they have on them in building their new brick church, they went down for $1,000 on the building movement. Newton is destined to be one of the very best churches in Mississippi. Watch her progress and see if I am not a prophet.

Goodman.

The 5th Sunday in December I attended the 5th Sunday meeting at Goodman. The weather was bad and the attendance quite small, yet, the brethren who were there subscribed about $200 to the building movement. The pastor at Goodman is Rev. J. T. Ellis. He never fails when there is a good work to be done.

Coffeeville.

From Goodman I ran up to Coffeeville for the Sunday night service. N. W. P. Bacon preaches for them once a month, and they tell me he is a "Preacher from Preachersville." He was ot present but I took subscriptions and cash for something over $200.

Lexington.

At Lexington I found Rev. C. T. Kincannon caring for his motherless children and working with consecrated energy for the spiritual welfare of the town. I found liberal hearts and ready hands among his people. Four of the brethren went on the hundred dollar list, and the total amount lacked only a little of reaching $500.

Calvary Church Vicksburg.

Rev. W. J. Mahoney is one of our trustees. While he was raised and educated in another state, yet, from the first day he reached Mississippi he took a lively interest in Mississippi College. His people are poor, but the collection at his church was something more than $400. Thanks to him for his zealous help.

During my visit to Vicksburg, I knocked around privately among the First church members and secured liberal help, which will be reported later.

I also had the pleasure of meeting Pastor Weeks, their newly imported shepherd who has recently come from Missouri. I was much pleased with him, and he assures me that he and his people would be among the loyal helpers.

Wesson.

Wesson is a factory town with a very large number of poor people. Our church there is the largest church, numerically, in Mississippi, but it has ery little financial strength. Pastor O. A. Bamber is doing a wonderful work there, and his praises were in everybody's mouth. My work there was done under great disadvantages, but the pastor has kept up the campaign, and I think the subscriptions will not fall short of $500.

Amory.

Rev. W. A. Jordan is another imported pastor who has taken a firm, square stand for Mississippi. The subscriptions from his church ran to $460, and he and his people showed me great kindness.

Central Grove and Okalona.

Last Sunday was spent with Rev. J. A. Rogers at Central Grove and Okalona. I doubt if there is a pastor in Mississippi who is working with more energy and usefulness than Brother Rogers. Though his work is quiet, it is very, very important. He preaches the Bible with great power to the country people, and his work is telling. He has preached for many years at Central Grove and they would not swap him for any preacher, anywhere. From Central Grove we drove Sunday afternoon to Okalona. Brother Rogers is giving that churc htwo Sunday nights and one Sunday morning until they can find a permanent pastor. My Sunday with Brother Rogers amounted to $500 for the building, and I hope that much good was done outside of the subscriptions.

Where Are We?

Well, up to date I have subscriptions for a little more than $33,000. I have not been much among the strong churches. Why not? Simply because they have not been ready for me. Of course, I must wait until the churche are ready for me. I am very anxious to get among strong churches and push the subscription list up more rapidly. Of course, we will raise the $75,000, but it will take a whole year's work to do it. I am not in the least discouraged, and yet, of late, progress has been slow. I am hard at work all the time, and have never, for a single moment, had any doubt of final success. I should like, however, for the pastors and the people to know that I am awfully in need of help.

Your servant,
W. T. LOWREY.

Clinto, Feb. 20.

Brother Whitfield's Answer to Dr. Lowrey.

Dr. W. T. Lowrey;

Dear Brother Lowrey—Your answer to my article in regard to the tobacco question was read with much pleasure and gratification. Here is my hand brother. I certainly endorse all you said; and am sorry I was misinformed as to the ruling of the Board of Ministerial Education. I understood it was by the faculty and to the effect thta no one should study for the ministry who used tobacco. I endorse the ruling of the board. for though I use tobacco (temperately I think $5 usually pays for my yearly allowance.) I do think it wrong, very wrong, for any one to ask the public to pay for his board and education when he is able to indulge in the luxury of cigars.

Let me further say, that if those brethren

who desire to discuss this "tobacco question'" there would be far more hopes of their converting some of the brethren from what they think "the error of their ways."

To the majority, tobacco is a comfort and luxury, and should not be endulged in by those who are too poor to pay for their board and education. To some, tobacco is almost a necessity, being a fine tonic and the least inferious medicine they can take for their trouble. I know of several such.

Yours fraternally,
W. W. WIHTFIELD.

Clinton.

It was my good fortune to spend eleven days with Pastor Lipsey in a meeting in January. We had gracious meeting. Clinton is fast coming to the front as a town, so many improvements. Marks of prosperity on every house. We have right to be proud of Mississippi College. I saw the best lot of young men I ever saw at Clinton. Not one act did I see in the entire meeting on the part of the students, that was not the part of a gentleman. Missisippi College has the best faculty she has ever had. Dr. Provine has the elements of a first-class college president. President Lowrey was with us part of the time i nthe meeting, but is pushing the endowment.

Hillman College.

Is enjoying one of her most prosperous sessions. President Johnson, with his teacher, is doing tellin gwork. It was said at the close of the meetisg there was only one young lady in Hillman who was not a Christian. Parents, a god place for your girls.

Brother Sproles is doing real Seminary work for the ministerial body. The right man in the right place. Pastor Lipsey is happy in his work. I had pleasant entertainment in the home of the pastor, Prof. Latimer and my long life friend, Dr. John L. Johnston. Dr. Johnston has built him a beautiful home near Hillman College, and is there preparing to spend the evening part ful homeomew ,.,JF½withs-ita o,.: it of his life. It was a benediction to be in the delightful home. Miss Jessie knows how to keep house, as well as how to teach music.

It was a real pleasure to meet so many of the ministerial students. Noble men called of God to a great work.

There are many good people in Clinton than possibly any town of its number in Mississippi. Our boys and girls are well cared for there; men of od ,as teachers, women who love God as teachers—homes where God is honored.

Fraternally,
JOHN P. CULPEPPER

Foreign Mission Quarter.

Mississippi Baptists are now in the midst of the period assigned by common consent to Foreign Missions. Our plan of quarterly collections renders it imperative that we lose no time in pushing this interest. "The King's business requireth haste." The quarter is now more than half gone, and we are far short of half of the $27,000 agreed to by our convention for Foreign Missions. Two or three rainy Sundays may play havoc with some of our churches having services only once or twice a month. A pastor has never done his duty in a collection of this sort till he has given the entire membership of his church an opportunity to contribute. To do this it is sometimes necessary to make a personal canvass of a large part of the membership, and often the pastor can do this more effectively than any one else. A distribution of envelopes before the time set for taking the offering often brings good results. These can be obtained on application to the Foreign Mission Board, Richmond, Va.

Brother pastor, remember that the divine law of prosperity for the home church is obedience to the Master's command to evangelize the nations. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." This is God's plan for building up the work at home and woe to the church and pastor who ignore it. That pastor who tries to build up his church by turning a deaf ear to the Macedonian call and concentrating all effort at home, has a rough road to travel. I pity him and his church. Their poor little shriveled souls will need all the sympathy they can get.

Fellow pastor, do not make this mistake. Give and live; go and grow.

W. F. YARBOROUGH,
Vice-Pres. Missions.

Pastor Solomon is engaged in a meeting this week with Pastor Bamber at Wesson.

Pastor Martin Ball says: "We are pushing our plans for a new church house right along."

Mrs. J. F. Mitchell of Dancy, died on the 12th. She was the wife of Rev. J. F. Mitchell, well-known in Mississippi. The Baptist Record extends to Brother Mitchell fraternal sympathy.

The fifth international convention of the Student Volunteer Movement will be held in Nashville, Tenn., February 28-March 4, 1906.

Brother R. A. Cooper's Foreign Mission collection went from $70 to $81 and is the largest contribution to that cause his church, Pontotoc, has made in the seventeen years he has been pastor.

Rev. W. J. Mahoney leaves Calvary church, Vicksburg, March 1, and succeeds R. W. Merrill in the pastorate of Valence Street church, New Orleans.

"If the church is right the saloon is wrong." Every commercial, every manufacturing, every moral and religious agency is against the liquor traffic. Politics alone is the only agency that espouses its claims.

The First Baptist church Sunbury, Pa., has recently closed a glorious meeting with 20 conversions and 18 accessions by baptism. Evangelist Frank M. Wells, Memphis, Tenn., did the preaching. Brother Wells is to come South this spring.

Evangelist J. H. Lane is engaged in evangelistic work in Louisiana. This week he is at Jennings and next week will be at Lake Arthur. Brother Lane is a thoroughly sound gospel preacher, and God's blessings seem to attend his labors.

A prominent merchant in one of our large towns writes the editor of the Baptist Record: "I need a bookkeeper, one who is willing to turn his hand to anything about the store when not engaged on the books. One who does not drink or smoke cigarettes. If you know one that you can recommend, please let me know. We will start him at $50 and raise him as he deserves."

Rev. John A. Held, the new pastor at Natchez, visited our office last week. We were pleased to make his acquaintance and feel impressed that the Natchez church made no mistake. He is of sturdy German stock, and not afraid of work. He is in a large and important field, and we are sure he will do some faithful and effective work for the Master.

Canton has enjoyed a great meeting under Evangelists T. T. Martin and J. F. Hailey. There were 30 accessions and the church much revived. The church has without any external pressure whatever, increased pastor's salary $100. And withal things seem to be ripening for a victory for the prohibition forces in the no-distant future. Brother S. G. Cooper is one of the best pastors in the State. He does bring things to pass. The faithful work he has been doing for these years has made it possible for the great meeting just closed.

Dr. W. H. Smith, our new assistant secretary of the Foreign Mission Board, is spending this week in Mississippi. He spoke last Sunday morning in the First Baptist church, Jackson, and in the Second, in the evening. He made a fine impression on the large audiences which gathered to hear him. He will visit several other points in the State during the week. Because of the great loss sustained recently in the death of our esteemd brother, Richard Griffith, one of our largest givers, fears were entertained that our offering to this fund would come short of former offerings, but it now seems that such will not be the case.

A general mass meeting of law-and-order advocates was held in Representatives' Hall on evening of Feb. 20. Dr. W. T. Lowrey was made chairman and B. T. Hobbs secretary. Speeches were made by several gentlemen, including the Governor. A committee was appointed consisting of twelve—three from the Senate, five from the House and four from the state at large to gather all the proposed bills and suggestions in the minds of all interested, and endeavor to reach an agreement as to a bill to be presented to the legislature, looking to the suppression of the nefarious C. O. D. business. The general consensus of opinion of both citizens and legislature is that the C. O. D. business must go. The meeting was reasonably large and the personel quite representative. All seem to be striving for general agreement on a measure to this end, and the lawyers assure us that the State is able to rid itself of the evil.

Canton.

Our church at Canton has been enjoying a refreshing from the Lord's presence and power. Evangelists J. F. Hailey and T. T. Martin have been with us. Brother Hailey came and began on the 21st of January, and preached 12 days, Brother Martin followed and prehched 7 days, closing on the 8th of February. The members are much revived; up to the close 18 had been received. Two have been received since for baptism, making 20 to date from the beginning of the meeting. The prayers of our people follow these men of God in their work. We are happy.

Truly yours,
S. G. COOPER.

SUNDAY SCHOOL LESSON.

February 25.

Jesus' Authority to Forgive.

(Mark 2: 1-12.)

Memory Words—"The Son of Man hath power on earth to forgive sins."

After the great Sabbath day of teaching and miracles which we studied in our last lesson, with his few disciples Jesus made an extended journey through Galilee, preaching in the Synagogues and casting out devils. The healing of a leper is selected for record from the many miracles wrought during this ministry probably because of the relation of leprosy to sin. After this cure, Jesus returned to Capernaum, and went to the house of Peter.

But he who could give what all men needed and so many desired "could not be hid." All men were seeking him when he went away from the town. "It was noised that he was in the house." Immediately crowds flocked to the humble house, filled the house to overflowing, blocked the doorway, and thronged the outside as far as Jesus' voice could be heard. In the crowd were Pharisees and doctors of the law, who came "out of every village of Galilee and Judea and Jerusalem"—(Luke 5:17). These learned men were "sitting by" Jesus, that they might report to those who sent them everything about the young teacher. Jesus "preached the word unto them"—the blessings of the kingdom of heaven, the forgiveness of sins, the necessity of repentance and faith in order to receive them.

1. **Note Jesus perceiving faith.** While he was preaching, four men drew near, bearing on a thin mattress a man sick of the palsy, one who had lost all power of his lower limbs. Nothing is said of his character and conduct. Jesus' words imply that he felt that he was a sinner, and was yearning for pardon and cleansing. Failing to get their friend through the press into the presence of Jesus, and determined to succeed, the four men climbed up the outer stairway with their burden, tore up the thatching of the roof, and lowered both pad and man down into the room. They believed that Jesus could do what they desired.

Look closely at Mark's vivid picture. Paint a mental image of it. His words intimate that he was sitting close by Jesus and taking in every thing. He says "they were coming unto Jesus," and "they could not come nigh unto him." He heard the noise above, looked up and saw the four men lying flat on the roof and peering through the opening, watched the sick man on the pad until they rested on the floor in the presence of Jesus, and then turned his eyes on Him who never turned away a penitent, and trustful soul.

2. **Now, Study Jesus' Answer to This Faith.** Jesus saw and immediately responded to th efaith of the sick man and that of his friends. Their determination and confidence touched him. Not a word was needed. The act of faith and the condition of the sick man were sufficient. Christ's answer was different from that which they expected. Jesus said: "Son, child, thy sins be forgiven thee." The bad past has been blotted out.

This is the first record of Jesus' forgiveness of sin. It is his greatest miracle. Sin is death—separation from God. The raising of the dead soul into union with God is the mightiest work. The forgiveness of sin is of far more importance than the cure of sickness. Sin is the root of all maladies. Jesus went to the heart of the sickness with his cure. He spoke to the conscience before he touched the palsied body with his power. Forgiveness means pardon and acceptance with God. It implies that the forgiving God has confidence in the forgiving sinner. This is the strong motive to a holy life. How can a forgiven man abuse the confidence of God! "There is forgiveness with thee that thou mayest be feared"—(Ps. 130:4).

2. **Mark Jesus' Consciousness of the Charge of Blasphemy.** He had spoken the words of forgiveness. Only God can forgive sins. This man speaks "blasphemies," the Scribes said one to another. Sins are crimes against God. Only he against whom they have been committed can forgive them. To claim the authority to forgive is the claim to be God in some sense. They thought that Jesus had no divine right to forgive sins committed against God. They said, he blasphemes in that he arrogates to himself the power and right which belong exclusively to God. If Jesus were only a man their charge was impregnable. The Scribes charged the former. Christians hold and teach the latter.

4. **Hear Jesus' Answer of This Charge.** He acknowledged that God only can forgive sins. He claimed the authority, not merely to announce that God had forgiven this man's sins, but that he himself had forgiven them. Dr. Taylor puts his answer to the charge in this way:— Jesus said in effect to his objectors, "You think it safe for me to claim that I possess the authority to forgive sin, inasmuch as no one can test whether, when I say to this man, 'Thy sins are forgiven thee,' they are forgiven or not. Let us therefore put it to the test. It requires divine power to say to this man, 'Arise, and walk,' so that he shall at once be cured of his paralysis, just as really as it requires divine prerogative to say, 'thy sins have been forgiven thee,' so that he shall have the full assurance that God has forgiven him. If therefore when I say, arise, take up thy bed and walk to thine house, a physical cure of the palsy follows, you may know assuredly that when I say to him, Thy sins are forgiven thee, his forgiveness is a reality." That is the proposal. It is much like Elijah's act on Mount Carmel, when he said to the assembled throng, "The God who answereth by fire, let him be the God." He would not ask them to believe without evidence, but he gave the evidence that their faith might have a rational ground on which to rest. Today any one who claims the authority to forgive sins should be required to support the genuineness of his claims by working a miracle as real as this of the healing of the paralytic was.

5. **Note the Cure and Its Effect.** There was healing as well as forgiving power in Jesus' word. In this case Jesus did nothing. His command was enough. The cure was immediate. Tell a palsied man to walk! That he could not walk was his disease. He believed Jesus had power to heal and would try to obey. In his trustful effort the power came. Faith is the condition of forgiveness and healing. Obedience is the test and proof of faith. If one would have strength he should put himself in the attitude of obedience. Repentance and faith are gifts of God as well as duties of men. He who endeavors to meet God's requirement of these duties will find that he has the graces.

The effect of the cure was varied and impressive. It must have been a moment of suspense for all. Some hoped and others feared that the man would show himself healed. The crowd must have been thrilled as he arose and went away. The snarling Scribes were confounded. The forgiven and healed paralytic was filled with joy and gladness. The people feared and gave glory to God.

(These lessons are prepared to help teachers in the school, and parents in the home. The writer entreats that when children cannot get to the Sunday School father or mother give one hour of the Lord's day to the lesson in the home, and assures all that he sends out every lesson with earnest prayer for those who study and teach God's word. Make your own questions. They are omitted from fear that such helps may become hindrances and tend to develop lesson-hearers rather than teachers).

A Traveling Man Speaks.

I travel over the State as general manager of a large life insurance company, the Pacific Conservative Life of California, and have the precious privilege of hearing preach many of our Baptist ministers in their home churches and having been superintendent of our Sunday School so long, I naturally take great interest in the young and often talk to them along Sunday School lines and urge upon our churches the necessity and blessings of well organized and conducted Sunday Schools.

But I want to tell you of Brother E. J. Hill, whom I heard first at his home in Philadelphia. He has charge of three churches, Plattsburg and Murphy Creek churches and his home church, Philadelphia. I was so charmed and built up by his first sermon that I followed him to Murphy Creek appointment nine miles out from Louisville; there I stayed with Brother Jas. Hill and his hospitable family and went over to the church with them. I found a beautiful house

of worship that would do credit to some of our town churches, also a well kept cemetery which is often an index to the character of the people and in this case there was no exception, for I found a large membership of cultivated, warm hearted Christian people.

Brother Hill preached an able sermon on Adoption and he preached with the liberty of the spirit, the people seemed to listen attentively to every word. I was impressed with the large crowd of young people in attendance, especially the young men. Brother Hill requested that I talk to them and I tried to make them see the beauty of God's word and the necessity of reading it understandingly, and I said the more you read the Bible the more you want to read it, and did not forget to put in a word for missions, the last command of our blessed Lord and Master to his Disciples, "Go ye into all the world and preach my gospel to every creature."

Brother Hill is a self-made man, went to Clinton College when he had only gone as far as third reader, but after a year of teaching and training by those Godly men in Mississippi College, he came as a messenger of the cross and is one of our able gospel preachers, and hiding behind the cross he proclaims the unsearchable riches of Christ in its power, purity and simplicity. He is a strong advocate of missions.

Now a word about our church in Columbus. Rev. W. A Hewitt, our beloved young pastor, though hardly a year with us, has, by his earnest gospel preaching, built up the old First church to such an extent the building cannot accommodate the people that come to hear him; almost every Sunday morning service some go away because there is no room. The membership is discussing plans to enlarge the building. Although the church is one of the best built and most imposing in appearance in the State, and has been the meeting place so long for the faithful, still time changes all things, and the rapid growth of our beautiful little city, so many Baptist people flocking in, we will have to enlarge our house of worship or build second church to let the people who hunger for the gospel have an opportunity to hear it.

I will close as I am probably prolonging this, my first letter to you beyond your limit. May God's blessing rest upon you and help you to spread the message of salvation to a listening and willing people.

I want the Baptist Record not only to come to my home every week, but to the homes of our aBtpist hosts over our great State.

Yours fraternally,
B. L. OWEN.

If the liquor traffic is immoral, then of necessity are the laws which authorize the traffic immoral? And if the laws are immoral, then we must be immoral if we do not protest against them.

B. Y. P. U.

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B. Y. P. U.

E. D. Solomon, Editor.

Osyka has a live Union. Dr. Varnado is president and Prof. G. D. Rice, the son of Joel D. Rice of Caseilla, Miss., is one of the efficient workers. The church has preaching twice a month, but the Union meets every Sunday. It meets in the evenings on preaching days, and at night when there is no preaching. The pastor does not live there, but those plucky young people have rousing times. That's business. Why can't every church have something like that? It is a shame for the church doors to be shut on Sundays, simply because the preacher is not there.

These young folks don't know how, but they have a will and determination and they go at it—God blessing them. The pastor who is preaching one-fourth or one-half time at a church, and does not organize his young people is losing a mighty opportunity. We need to get to work at this business.

Some preachers are too busy to train their young people. There is not a busier man anywhere than Bamber at Wesson. One secret of his success is he is using young people. B. Y. P. U. work is simly using the young people for the service and glory of God. Oh, God, help use all this wasted force for thy glory.

Natchez.

I thank God for his mercy in giving us opportunity to labor for him. I am delighted with the fine spirit of the Mississippi brotherhood. I want to say, that I would certainly be ungrateful, were I to keep silent after receiving so many kind letters of welcome and words of kindness since coming to Natchez.

It was hard to leave "dear old Texas," but I have found many things here, a recompence for all losses there. I want to thank the brethren who have said so many kind things concerning me through these columns. I know full well I do not desirve them, but I appreciate what has been said very much. I hope to come up to the measure in part any way. I am here, brethren, to do "my level best"—that's a Texas expression. I want to be counted a worker. I do not know how much I can do, but I can do my best.

When I am called upon, I expect to respond to the call. I am at the command of my brethren. I always have been and expect to continue to be. not in word only, but in deed, a helper.

My work here is to be done through much prayer and increasing effort. Everybody knows what Natchez is. My predecessors have all wrought nobly and bravely. I find their marks everywhere. They have so labored that I will have to be up and at it, if I come up to the people's expectation. Time will reveal how brave and true my predecessors were.
May God bless them where they are now.

But I need the earnest prayers of every Baptist in Mississippi. This city is not dominated by the Baptists; only a few here of this persuasion. We need the prayer and help of all who love God.

We have, however, a small band of God's noblest and choicest saints here. Oh, how bravely they held the fort during the yellow fever situation! How bravely they are pressing on! This pastor has never been received more cordially. The young people have certainly proven themselves worthy of a permanent place as workers in this church. They have helped on every hand in every way possible to make it pleasant for us. I want to say that this church has taken hold of the work as I have seldom seen a church do under similar circumstances. Bless God for the faithful men and women of this church!

They have already laid hold upon my affection and pray God that much good shall be accomplished this year, in the name of our Savior at Natchez as well as elsewhere.

Yours in His name,
JNO. A. HELD.

Protection is the only legally and morally righteous settlement of the question covering the sale of all intoxicants as a beverage.

"When thou buildest a ne whouse, then thou shalt make a battlement for ty roof that thou bring not blood upon thine house, if any man fall from thence." Deut. 22-8.

The Baptist Record.

$2.00 Per Annum in Advance.

PUBLISHED EVERY THURSDAY

—BY THE—

MISSISSIPPI BAPTIST PUBLISHING COMPANY,

—AT—

321 S. State Street, Jackson, Mississippi.
Entered at the Postoffice at Jackson, Miss., As Second-Class Matter.

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A Common Mistake.

In a catechetical recitation for the anniversary of President Lincoln in the negro schools of the South prepared by the American Missionary Association of Boston, the following question and answer occurs:

"Leader—Why has it done so much to educate negro teachers and leaders?

"Answer—Because the Southern States provide little more than elementary education for the negroes, and that in meager proportion to what is done elsewhere for white children."

The information of the writer of this program is certainly limited and inaccurate. Religious educators should be honest and fair, and they are, as a general rule. Now and then one is so anxious to perpetuate and intensify race-prejudice that he is not careful about his statements. In the program referred to, in at least one school in the South for negroes, taught by Northern Christians, several questions and answers were erased.

Here are some facts as to Mississippi furnished by the Superintendent of Education. The laws of Mississippi and most other Southern States, provide that the public schools for negroes be of the same length of term as for the whites.

Under the present constitution school money is distributed to the various counties in the State upon the basis of educable children. In a great many of our counties where are scarcely any white children, all of the money going to these counties is practically for the education of the negro. In addition to the common school, separate school districts are required to maintain negro schools for the same length of term as the white schools are in session. The State controls and largely maintains the Alcorn Agricultural and Mechanical College, located near Lorman, Miss., and where agriculture and practically all the industrial arts as well as higher literary training is given. About two years ago the State maintained a normal school at Holly Springs for the training of negro teachers, but never has the State provided exclusively for a school for the training of white teachers. The State's extreme liberality to the negro in the way of education has occasioned wide discontent among our own people.

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Is it economy to spoil your digestion by an alum-phosphate or other adultered powder to save a few pennies?

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Mormonism in Our Government.

In the testimony of Walter Wolfe, Ex-Professor of Theology in Brigham Young College, before the Senate Committee in the trial of Reed Smoot, Mormon Senator from Utah, the following facts were brought out about Mormonism:

Prof. Wolfe severed his connection with the Mormon Church in January, last, when he learned that the leaders did not act in good faith when they agreed to the Woodruff manifesto in accordance with which polygamy was abolished.

Prof. Wolfe had been through "the endowment of the temple twelve times," and in every time this oath was taken: "You and each of you do covenant and pray and never cease to pray God to avenge the prophet of this nation." The witness believed that in the obligation to vengeance, "the seed of treason is planted."

In answer of the question, "whether there was anything in the endowment house ceremony which would interfere with any one taking it in the United States army, and whether such person's duties to the church and country would conflict," the witness declared that "every Mormon's first duty was to the church of Latter Day Saints."

Mr. John Wilson, a prominent Mormon, had said to the witness that "the manifesto enables the church to exclude men who ought not to have more than one wife, and gives to worthy men an opportunity to take plural wives;" and the "Apostle John Henry Smith" had said that this manifesto was only "a trick to beat the devil at his own game."

To the best of the witness' knowledge "polygamous cohabitation has increased materially since Utah was admitted as a State."

What further testimony does the Senate need? People are beginning to think that something else than lack of evidence hinders action.

Dr. J. M. Buckley, who has studied Mormonism to the bottom, says that the main ground for the expulsion of Mr. Reed Smoot from the Senate of the United States, is his "loyalty to a hierarchy which holds itself superior to the State, and which has dealt dishonestly with the United States."

Leland.

In a recent notice you showed yourself two years behind time. I left Indianola more than two years ago, so Brother T. T. Martin did not assist me in a meeting at that place. He has, however, just closed an eight-days' meeting here. His coming has been a great blessing to us all. He is indeed "mighty in the Scriptures." We only regretted his stay was so brief, but he has promised to come again. Four more received into the church and others have expressed their intention of taking this step.

Fraternally,
E. T. MOBBERLY.

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NEW ORLEANS, LA., (Also Birmingham and Mobile, Ala.)

Jacob or Esau—Which?

It is reported in the Christian Herald of Jan. 31, that in Canada, an effort which promises to be successful, has been made to bring about th organic union of three denominations—representatives of the Methodist, Presbyterian and Congregational churches have met together and have arranged a plan of union with a common creed and a common system of church government. The new creed contains nineteen articles. In giving the report of the work of the committee, the writer says:

"It was a more difficult problem to bring the Presbyterian and Methodist into accord on the question of Divine Sovereignty and Free-will. But the old struggle of a century ago has lost much of its biterness, and Calvanists and Arminians agreed on this definition of doctrine:

"'We believe that God, out of his great love for the world, has given his only Son to be the Savior of sinners, and in the Gospel freely offers his all-sufficient salvation to all men. We believe also that God, from the beginning, in His own good pleasure, gave to his Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation'."

It seems to me that this is a pretty sound expression of Bible truth upon the subject of "Divine Sovereignty and Free Will." If there is a flaw in it at all, as I see it, it is in the word "innumerable." There are "innumerable multitudes" with men, but no such thing exists with God. The old Presbyterian and Baptist creeds express that the chosen in Christ are a multitude indeed, but composed of a "definite number that cannot be taken from nor added to." An indefinite number cannot be. If a number, it is of necessity definite. Neither can there be such a thing as an innumerable multitude. I can conceive how this committee could have chosen this term because that through its ambiguity the Arminians and Calvinistic elements to enter this new organism or church might enjoy apparent union. The Arminian could apply "innumerable" to God—making it teach that God knew not the number nor the special persons chosen in Christ, but only chose to save a class without any reference to any individual of that class. While the Calvinist could interpret "innumerable" as applying alone to man—that indeed the chosen are a multitude that "no man can number" but can God foreknew and selected each individual of them as the object of special grace to save, sanctify and glorify. But if that was the object of this committee in using this term it proves them dishonest men. A term to express an agreement between two parties, must mean the same thing to both parties.

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TWENTY-FIVE CENTS A BOTTLE.

One-Way Colonist Rates to California $31. 65. Via Illinois Central R. R.

Beginning Feb. 5th to April 7th. we will sell One Way Colonist rates to Los Angeles and San Francisco and all intermediate points at the above rate. We will also sell Colonist tickets on the above dates to points in the West and Northwest. Tickets will be sold via New Orleans; also through St. Louis. On Sunday mornings and Wednesday afternoon in each week we will run through Tourist Sleepers to San Francisco and intermediate points. Close connections made at St. Louis with Tourist Sleeper for California points.

For full particulars address the undersigned.
J. HUNTER JONES, T. P. A.,
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Money!--Do You Want It?

So many are anxious to assist in mission work, if they only had money, that I think it my duty to give my experience, believing it will not only add thousands of dollars to church funds, but also remove the sting of poverty from many homes. I believe any person who will try, can make from $5 to $8 a day selling medicated gloves. They are wonderful sellers. So cheap, only 30 cents a pair; so durable and you cannot have sore hands if you wear them. Nearly everyone buys them, and a girl or boy will sell as many as a man or woman. Tell people you will give 1-4 of your profits (or whatever share you can afford,) to church work, and many will buy who would not otherwise, so you would make more than you would if you did not donate to the church. God blesses those who work and also give. Address the Common Sense Mfg. Co., St. Louis, Mo., Box 151 and obtain particulars of medicated gloves and how to sell them at home or by canvassing. I hope some one in every congregation in our church will take up this work and give part of their profits to our missions. You do not have to canvass. When you can make $5 or $6 a day, at home, why should anyone be poor?

Fits, St. Vitas Dance and all nervous Diseases permanently cured by Dr. Kline's Great Nerve Restorer, used successfully for more than 35 years. Free $2.00 trial and treatise DR. R. H. KLINE, Lt'd., No. 931 Arch St., Philadelphia, Pa.

WOMAN'S WORK.

Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. W. Spencer, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

March 1906.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc. left with the Society.

Program.

Subject: The Strangers Within our Gates.

Hymns No. ... "Count your blessings and pass on as many as possible."

1. The Secret of Prosperity: Psa. 144: 15; Isa. 58:13-14; Duet. 28:1-2. Obligation, Isa. 60-1-5; Matt. 25 31-40.
2. Food For Reflection: Over 1,000,000 foreigners came to this country last year. Texas alone has 750,000 foreigners. "I go to prepare a place for you," said the Master. Let us prepare a place for some of these by helping in church-building.
3. Prayer: For foreigners, for missionaries among them, for ourselves.
4. Leaflet: "The Strangers Within Our Gates," by Marie Buhlmeier.
5. Open Parlament: Effect of Immigration on National Life.
6. Bible Spurs on Giving, to be distributed previous to the meeting, with request that each be read and commented upon.
7. Prayer Thoughts: The sixteenth century was great in painters; seventeenth in philosophers; eighteenth in writers; nineteenth in preachers and inventors. Let us do our part in making the twentieth memorable for Intercessors. At the Northfield Conference last year, 100,000 cards were distributed at the meetings, on which was "O Lord, send a revival and begin in me." Are you willing to make this prayer?
8. Sentence Prayers: For Help in Being More Faithful.
9. Minutes of Last Meeting: Other Business.
10. Closing Hymn: "God Bless Our Native Land."
11. Special Petition for the Special Effort for Home Missions in March. If not supplied with literature send without delay.

WANT AND NEED.

There's a big difference between what a baby wants and what he needs. Deny him the one, give him the other. Most babies need Scott's Emulsion—it's the right thing for a baby. It contains a lot of strength-building qualities that their food may not contain. After a while they get to want it. Why? Because it makes them comfortable. Those dimples and round cheeks mean health and ease. Scott's Emulsion makes children easy; keeps them so, too.

SCOTT & BOWNE, 409 Pearl St., New York.

Arkansas.

Pine Bluff, Ark.

I have sold all the Johnson's Tonic bought of you, and have received only good reports. This section is flooded with chill cures, and only the fittest can survive. We have taken an interest in yours, and if you will give us the sale in this State for one year, and advertise us as your wholesale agents, we will take ten gross quantity at once, push it for all it is worth, try to introduce it throughout and keep it to the fore. Pine Bluff is a good distributing point, and I think such an arrangement will be to our mutual advantage. If you think well of the proposition you can ship me ten gross at once.

Wm. L. DEWOODY, Prescott Ark.

The two bottles of Johnson's Chill and Fever Tonic sent me I gave to customers with chronic chills. It acted as if by magic. Ship me two dozen at once.

HUGH MONCRIEF, Conway, Ark.

2 bottles sent for $1.00 express prepaid.

THE JOHNSON'S CHILL & FEVER TONIC.

In Our Sister Republic.

By Lillian Wright Chastain.

A few lines from this corner of the world at the beginning of the new year to you and your readers. The attendance during our week of prayer that has just ended was gratifying, and the results encouraging. Scarcely an unoccupied seat could be seen any night in our preaching-hall during the entire time, and a spirit of deep prayerfulness and solemnity prevailed. The last night Dr. Hooker preached a soul-stirring sermon to an overflowing house, and fifteen stood up for especial prayer. Dr. Hooker and his gifted wife are a great addition to our missionary force at this place, and the Medical Mission seems to be going to be a great success. Within the last few months Dr. Chastain has baptized several into the membership of the church at Gaudalajara, and not a few at other places, so that we begin the new year with a spirit of thankfulness and zeal.

One instance during the week of prayer I wish to mention. I had been praying for opportunities to speak to people about their Savior. It was Wendesday afternoon, and time for the children to be home from school, but they had not come. The bell rang and the violin teacher was announced, but his pupil had not appeared. Hearing him restlessly pacing back and forth in the adjoining room, I was preparing to enter when a light tap on my door called me forth. Senor Martinez stood before me: "Senora, good afternoon," said he, "tell me, please, about this new picture on your wall. What ferocious, but magnificent wild beasts! And, poor man, what is he doing in their midst; will they devour him?" Any average Sunday School scholar of ten years would have recognized the picture as a representation of Daniel in the in the den of lions," said I. "Don't you know this story?" "Is he a character of mythology?" "No, it is a Bible story," I replied, "shall I read it to you?" and I opened the Bible and read to him the whole chapter that recorded the event. "It is fine," said he, "and is it true?" "Who was the king and when did this happen, and whom can I get to write out the story for me, and will you sell me the picture?" "Yes," said I, "both the picture and the book, if you like; and in the book you will find many more stories equally interesting and wonderful." "Be sure to mark the place in the book, so that I may read all about Daniel," he said, as I adjusted the bookmark upon the entrance of his belated pupil. This gentleman is highly educated and a renowned violinist, and yet he knows nothing of the Book of books. I am praying that Daniel's God may lead him to the light. There are many like this man; ignorant of God's word, but willing to be taught. We are longing for an opportunity to gather the Mexican children in a day school, and teach them the precious truths about Jesus and His followers before they become hardened by years of sin. Who will help us do this work for Jesus?

Guadalajara, Mexico.

Only thy restless heart keep still,
And wait in cheerful hope; content
To take what'er His gracious will,
His all-discerning love hath sent;
Nor doubt our inmost wants are known
To him who chose us for his own.

G. NEUMARK.

Out of obedience and devotion arises an habitual faith which makes Him, thoug hunseen, a part in a sure path, though it be a rough one; though shadows hang upon it, yet He will be with us. He will bring us home at last. Through much trial it may be and weariness in much fear and fainting of heart, in much sadness and loneliness, in griefs that the world never knows, and under burdens that the nearest never suspect. Yet he will suffice for all. By his eye or by his voice he will guide us, if we be docile and gentle; by his staff and by his rod, if we wander or are wilful anyhow, and by all means, he will bring us to his rest.

H. E. MANNING.

Singing its Praises.

Fort Fremont, S C. Oct. 27, 1904.
Mr. J. T. Shruptrine, Savannah, Ga.

Dear Sir:—Owing to the virtue of Tetterine, I pen you this letter. I was afflicted with one of the most severe cases of Tetterine I was a sight to look at. In fact it was the Doby Itch that I broght from the Philippines. Your clerk told me of your Tetterine. I purchased a box and received so much benefit, I got another and was entirely cured and I have sung the the praises of it since. M. A. Butler Co. 117 Coast Artillery.

Tetterine cures Eczema, Ringworm, Dandruff and all forms of skin diseases. 50c. a box.

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I bought a lot and erected a $5,000 house and made all the money selling dishwashers I have been in business over forty years—in the past three months I have made over $800. Dishwashers are used three times a day, that is why they sell better than washing or sewing machines, which are used only accasionally. When people pay $25 for a sewing machine, which often stands idle for weeks, imagine how quickly they will pay $5 for a dishwasher, which is used three times a day. A dishwasher will save its cost in dishes every year. You can wash and dry the dishes beautifully in two minutes, without putting the hands in water, or touching the dishes I do not canvass, but sell by mail. Write to the Mound City Dishwasher Co., St. Louis, Mo. Box 151, and they will give you particulars and start you in the business, so you can make a fortune right at home as the dishwasher sells itself and sells to everybody.

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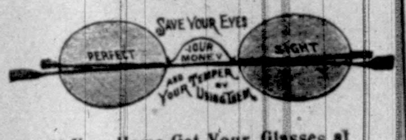

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J. K. MORRISON, B. Ph
VICE-PRESIDENT.

For Catalog apply to the Vice President.

Oloh Church Plants Her Banner Upon High Ground.—Drinking of Intoxicating Liquors as a Beverage Is an Offense Against the Church.

Dear Brother Bailey—Oloh Church, though young, has already taken her place among the working churches of the State. I don't know of a church that gives more in proportion to her numerical and financial strength. Brother J. J. Justice, their former pastor, now at the Seminary, is good at that sort of work. Churches must move or he will move. But I must tell you about the stand that Oloh has taken on the temperance question. Since dram drinking and drunkenness is so hurtful to the cause of Christ, surely it should be regarded as an offense against the Church of Christ. Therefore, the Oloh brethren have decided to discipline members for drinking whiskey as a beverage.

This, in my judgment, is the only consistent position the church can take on the temperance question. The church seldom knows when to discipline a member for being drunk, since every man defines drunkenness to suit himself. Most men who drink to excess will never admit that they are drunk till they are so dead drunk that they can't do any harm. Then they say they drank too much. But so long as they can stay on their feet, though they may act like a crazy person; they often say we have members reported for being drunk, and they don't deny the charge, but are free to say that the brother who reported them drank with them, and drank more than any in the crowd. The brother, in reply, can say, "Yes, I can drink more than you can." But must we discipline our members because they can't drink whiskey? Or because they try and fail to drink as much as others? Surely this is not the reason for discipline. It is the influence of the modern dram drinker with his social glass that is so hurtful to the cause of Christ, and such a curse to the rising generation. Governor Folk, of Missouri, has left off his pipe and his cigar for the sake of example to the young men of our country. Surely, then, every church should require its members to leave off the bottle for the sake of Christ and his cause. Jesus and the jug don't go hand in hand. When all the churches condemn the drink habit in this practical way, and when our members all abstain from the use of intoxicating liquors as a beverage, victory in the cause of prohibition will then be ours. But God will never accomplish the results that we pray for through dram drinking church members. Men should be turned out of positions of trust for drink. Officials should be turned out of office for drink, and members should be turned out of churches for drink.

W. K. RED.

Hattiesburg, Miss.

:O:

How to Get Rid of Catarrh.

Here is a Simple, Quick, Effective way and COSTS NOTHING—Send for it and see.

Those who suffer with it know well the miseries of catarrh. There is just one thing to do—have it cured. It can be done. To prove it to you, send your address and the means of quick and safe cure will be sent to your home free in ever way. The idea of giving it to you free is to prove to you that there is a home cure for catarrh, scratchy throat, asthma, stopped-up-feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, etc., etc., and that the remedy that does it is the invention of Dr. J. W. Blosser, the eminent southern doctor and minister, who has for over 31 years been identified with the cure of catarrh in all its worst forms.

His discovery is unlike anything you ever had before, as it is not a spray, douche, ointment, atomizer, salve, cream, or any such thing, but a genuine tried-and-true cure that clears the head, nose, throat and lungs so that you can again breathe the free air and sleep without that choky, spitting feeling that all catarrh sufferers have. It will save the wear-and-tear of internal medicines that only ruin the stomach. It will prevent colds and heal up the mucous membranes so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery and know that you need such a cure, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 173 Walton Street, Atlanta, Ga., and a thorough free trial treatment and also an elaborately illustrated booklet, "Plain Facts About Catarrh," will be sent you at once, privately at at home.

Now write him immediately.

MARDI GRAS.

New Orleans February 22-27.
Via
Illinois Central R. R.

One fair plus 25c. for the round trip. Tickets on sale Feb. 21-26 and for trains due New Orleans before the 27th. Tickets good to return until March 3rd. Can be extended until March 7th. to return by depositing ticket with special agent and payment of 50c. We will run Special Sleepers from Jackson on train No. 5, leaving at 2:16 a. m. Sleepers will be ready for passengers at 9:00 p. m. and arrive New Orleans 8:15 a. m. Make your resolution now and avoid the rush.

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North Bound--Daily.

	Stations		No. 2.	No. 4.
Lv.	Mobile	Ala.	700:am	4:30pm
"	Government St.	Ala.	7:08"	4:38pm
"	Orchard	"	7:29"	4:59pm
"	Crusher	"	7:36"	4:0
"	Semmes	"	7:44"	5:14pm
"	Wilmer	"	8:03"	5:31pm
"	Latonia	Miss	8:18"	5:46pm
"	Brushy		8:25"	5:53pm
"	Donovan		8:33"	6:01pm
"	Evanston		8:42"	6:10pm
"	Lucedale		8:48"	6:16pm
"	Eubank		9:00"	6:28pm
"	Bexley		9:07"	6:35pm
"	Merrill		9:17"	6:45pm
"	Leaf		9:34"	7:02pm
"	McLain		9:50"	7:18pm
"	Little Creek		9:54"	7:22pm
"	Beaumont		10:10"	7:38pm
"	Hintonville		10:29"	7:56pm
"	Richton		10:44"	8:12pm
Ar.	Lancaster			

South Bound—Daily.

Stations No 1. No. 3.

NORTH BOUND. No. 2—Daily.		Stations		SOUTH BOUND. Daily—No. 1.
11:02am	Lv	Loper	Ar.	2:32pm
11:16am	Lv	Ovette	Ar.	2:18pm
		Grotts		pm
11:40am		Ellisville Jct.		1:54pm
12:03pm	Ar	Laurel	Lv	1:31pm
12:04pm	Lv	Laurel	Ar	1:30pm
12:18pm	Lv	Roy	Ar	1:16pm
12:30pm	Lv	Mossville	Ar	1:04pm
12:41pm	Lv	Progressive	Ar	12:53pm
12:47pm	Lv	Stringer	Ar	12:47pm
1:09pm	Lv	Bay Springs	Ar	12:21pm
1:29pm	Lv	Louin	Ar	12:01pm
1:41pm	Lv	Montrose	Ar	11:47am
2:00pm	Lv	Roberts	Ar	11:30am
2.20pm	Ar	Newton	Lv	11:10am

Hattiesburg Branch

NORTH BOUND.

	Daily. No. 24.	No. 6.
Lv. Beaumont	10 10am	7 40pm
Lv. Wingate	10 45am	7 55pm
Lv. New Augusta	11 00am	8 01pm
Lv. Mahned	11 15am	8 09pm
Lv. Lagland		8 26pm
Lv. McCallum	12 05pm	8 33pm
Ar. Hattiesburg	12 50pm	8 55pm

SOUTH BOUND.

	Daily. No. 5.	No. 25.
Ar. Beaumont	8 40am	5 00pm
Ar. Wingate	8 25am	4 25pm
Ar. New Augusta	8 19am	4 00pm
Ar. Mahned	8 11am	3 40pm
Ar. Ragland	7 54am	3 03pm
Ar. McCallum	7 47am	2 45pm
Lv. Hattiesburg	7 25am	2 00pm

Ellisville Branch

Daily Except Sunday

Stations	No. 27.	No. 26.
Lv. Ellisville Jct. Miss.		11 40am
	Ar.	1 45am
Ar. Ellisville Jct. Miss.		12 15pm

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Deaths.

Obituary.

Captain William Ratliff was born Feb. 3, 1832 in Madison Co., Miss, His father, John Ratliff came from Ala, to this State and in 1835 crossed Pearl River and settled in Rankin Co., where his family enjoyed the comforts of an old chivalric southern home.

The boyhood days of Captain Ratliff were full of pleasure and ambition, when a youth of 17 years he and his brother Jesse went to California, returning with many souvenirs of that beautiful State; gold in its natural state being the most valuable, for then it abounded in great quantities. His college days were spent at St. Mary's, Bardstown, Ky.

When the Southern States seceded and the war trumpet sounded its call for soldiers, he joined the ranks Co. A 18th Mississippi regiment and was assigned to duty in General Lee's army; soon being promoted to captain, and at the surrender was in charge of a brigade. He was as brave as the bravest, as unfir ing and true to the cause as the strongest: his blood mingled with the dust at Bull Run, Gettysburg and the wilderness and at last worn and weary, he turned homeward with a remnant of those heroes from the historic battle fields of Virginia. On arriving he found his plantation neglected and as merchandising was very remunerative he was so occupied for several years.

After marrying Miss Janie Cavett, he took her to his beautiful country home Sunday Bank where their union was blessed with four sons and seven daughters all of whom survive him with the exception of his first born son who died at the age of 7. As a husband and father he was always devotion and kindness.

In 1880 he was elected to the State Senate and was recognised as an able, conscientious and incorruptible member.

He joined the Baptist church early in life, thereby having the opportunity to labor in the vineyard for almost half a century. As a christian he lived what he professed, modesty being a strong characteristic, did not tell the world his good deeds, but when he found a sinking soul his hand was immediately extended to lift him up, when charity knocked his purse was open and an encouraging word spoken.

His life will ever stand as a monument to his children, and be an inspiration to them to strive to enter God's kingdom, for they feel that he is waiting to welcome them.

On the eveing of Nov. 9th 1905 at 5 o'clock as the last rays of the sun were lighting the earth his long and useful life quietly and peacefully came to a close.

May God bless the bereaved and give them grace amid the battles of life.

"O not in cruelty, not in wrath, The reaper came that day; 'Twas an angel visited the green earth and winged our brother away."

One Who Loved Him.

E. L. Graham.

E. L. Graham was born Oct. 16, 1869 at Lake Miss where he was reared by his grand father and grand mother Mr and Mrs. E. L. Warren. When he was 24 years of age he joined the Salem Baptist Church and lived a devoted christian until his death Oct 2nd 1905 at Silver Creek Miss. of typhoid fever, after being confined to his bed 35 days. His life was one that was rarely ever excelled for, loyalty, honesty, and truthfulness, the golden rule will ever ring in the writers ear, having been so constantly repeated by him. Do unto others as we would have them do unto us. Not a rightful penny has he withheld knowingly from any one. His life was of a sunshine nature and possessed a gift for making life sweet to all with whom he came in contact.

Truly his life was a blessing to the world. He was keenly alive to the welfare of his grandmother he being her support. As he had lived in south Mississippi for the last four years so he had lived from the cradle to the grave. His life is to be commended for being so worthy of imitation, always being abstained from all immorals, the only evidence we have of his sinning is where God says there is none good no not one. Though we are not murmaring at God's will, we will only wait until our earthly battle is over, when we end avor to meet in that celestial city above, where no sickness or sorrow is known

His Brother,

I.

Mrs. A. M. Dodds.

On the morning of Dec. 20, 1905 death entered the home of Dr. A. M. Dodds and bore away the spirit of his beloved wife.

Mrs. Dodds had been a great sufferer for two years. During this time not a murmur of complaint escaped her lips but in patient submission she called upon Jesus in whom she had the utmost confidence.

She was a great believer in the special providences of God and realized of a truth that "All things work together for good to those who love God."

I never saw greater faith than was manifested by her at all times. Her death was indeed triumphant. To the last moment her mind was perfectly clear and as she called us around her bed side to bid us farewell we knew that Jesus was with her and we remember that God said "Precious in his sight is the death of his Saints" Johnathan said to David "Thou wilt be missed because thy seat will be empty" So we miss Sister Dodds at Hopewell Church because her seat is empty.

When I became her pastor four years ago I knew I had a helper and could preach better for her face was an inspiration to me.

Truly this community and especially Hopewell church is far better by having known her.

We have assurance that she sleeps in Jesus and that "our loss is her eternal gain"

May God help us to live and die in the faith as did sister Dodds.

Her Pastor.

O. N. Harrington.

Miss Mattie Burris.

On Sunday evening, Jan. 16th., 1906, the spirit of this noble young woman took its flight and went home to God

Miss Mattie was twenty-four years of age, having been born October 24, 1881 Some years ago she professed faith in her Lord and was baptized into the fellowship of Mars Hill Church, Amite County Miss. She was devoted to her church, and was an earnest and faithful worker in the Sunday School. Her sweet Christian influence will long remain with us as a glorious benediction. We shall miss her sadly, but we bow in humble submission to His will, for we know that our loss is her eternal gain.

May the God of all grace administer comfort and consolation to the sorely bereaved ones in this dark hour.

Her pastor,

T. J. Barksdale.

Amanda M. Robertson.

Amanda M. Robertson fell asleep in Jesus on Monday, Feb. 5th., 1906 She was born in Covington Co., Miss., March 16, 1844. On March 5, 1862, she was married to G. G. Robertson who died some three years ago. On the 12th day of August 1863, she, with her husband and others was baptized into the fellowship of Leaf River Church by Elder W. E. Shepard. About the year 1880 she went to Louisiana, settling in Grant Parish, where she spent the rest of her life. At her death she was a member of Kitchen's Creek Baptist Church. She was the mother of several children, all who are living, being grown.

Such is a brief outline of the life of one of the Lord's chosen ones. How meager it seems! But who shall estimate the good that was wrought by her inconspicuous life or measure the influences set in motion by her devotion to the simple duties of home? She served the Lord she loved by serving others, losing sight of self in doing them good. Verily she hath done what she could, and has entered into rest.

Her brother.

Hattiesburg, Miss.

Miss Eliza Ceundet.

Miss. Eliza Ceundet was born July 18 1826 in St. Cloix Switzeland. At the age of sixteen she was received into the Cumberland Presbyterian church, She came to America Oct. 1847, she was baptized into the fellowship of Handsboro church by Rev. J. B. Humberlin their Missionary pastor. She fell asleep in Jesus April 23rd 1905.

Her life was such as should characterize every one professing faith in the saving power of the son of God. As a christian her life was full of loyalty and devotion to His cause, she by a spirit of deep consecration, has built for herself a monument more lasting than brass or marble, for these will decay by lapse of time: but the beautiful character she has established, so full of the graces of christianity will live on through time and its peerless sublimity will exist even in the realm of Everlasting day.

Our little band has suffered an irreparable loss in her death, yet we rejoice that our loss is her eternal gain.

As a friend she was loyal and true possessing a magnanimity of soul that over looked the shortcoming of those around her and ever ready to give counsel of wisdom, she retained the friendship of all 'Death loves a shining mark and often breaks the brightest link in friendships chain.

Aunt Liza as she was familiarly known was a universal favorite among her relations, of which she leaves quite a number, a sister and a brother with their families in this town, from which she went to God. Invoking the sustaining power of the Beloved for them in this the hour of their affliction and bidding them lean on the arms of the omnipotent, who in his own good time, will bring them to the glorious realm of light and love where they shall be reunited with her who has gone before, never to be again separated.

Dear Sister farewell untill we meet in the paradise of God we bow in humble submission to Him who doeth all things well.

Respectfully,

Committee: J. E. Finley, Mrs. S. A. Seaman, Mrs. Callie Wilson, J. P. Chapman.

Noel Fisher.

Little Noel, son of Mr. and Mrs. Aden D. Fisher, born May 14th, 1900, departed this life Jan. 14th, 1906.

The remains were interred in the Reganton cemetery beside his father who preceded him about two years ago

Noel was a bright and cheerful little fellow and a favorite in the community.

"Oh, let us then to Jesus fly,
Whose powerful arm can save;
Then shall our hopes ascend the sky.
And triump over the grave,
But since it was our Savior.
That called our darling home,
We bow submissively and say:
Thy will, O Lord, on earth be done."

God bless the broken-hearted mother.

W. E. Farr.

Clinton Miss.

Rufus Linton Joiner.

Bro. and Sister H. C. Joiner have been called again to pass through the deep water. Their youngest child, Rufus Linton, was carried to the Father's House on Dec 5th 1905 it had hardly more than passed half a year in their home when the Lord took him to his own home and under his own care Heaven has grown more real to them as their hearts have been left bleeding by these recurrings sorrow. All that his sweet young life promised here will be more than realized over there.

Pastor

Clinton Miss

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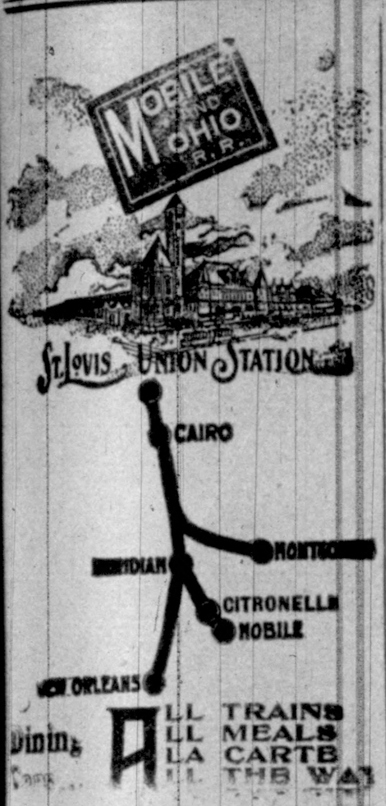

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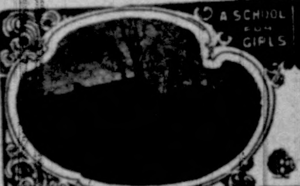

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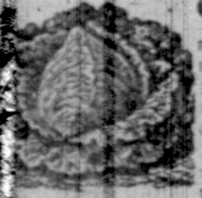

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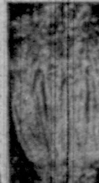

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The M. K. & T. Railway also has a train leaving Shreveport at 11:50 p. m. connecting with the day train of the Queen & Cresent Route which carries a through Pullman Sleeper to San Antonio, Texas via Dallas, Waco, and Smithville and arriving in San Antonio at 9:05 p. m. Corresponding service is operated in the opposite direction. By means of this new double daily service of the M. K. & T. Ry., the Queen & Crescent Route is able to offer its patrons additional facilities which will be of the greatest advantage.

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